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has been a matter of question whether they would prove capable of giving to their books the brevity and simplicity necessary for school books. It is hard to see how a book could be more plain, easy of comprehension and direct in statement than Professor Munro has made this. Its combination of a high tone of scholarly excellence with clearness and simplicity is certainly to be admired and praised. Finally, this book is original in its divisions of periods. The middle ages are considered to cover only the period from about A. D. 800 to about A. D. 1300. The events of the period from the fall of the Western Roman empire to the rise of that of Charles the Great are relegated to a brief introduction. The events of the fourteenth and fifteenth centuries are left to be treated of with modern times or to be slurred over altogether. The first of these truncations is due to the plan of periods recommended by the "Committee of Seven," which combines the study of the first eight Christian centuries with that of ancient times, largely for pedagogical reasons. The abbreviation of the middle ages at the other end is due to Professor Munro's own preference. Professor Munro would doubtless contend that the distinction of periods is an internal and self-existing one, which we cannot control, and not a mere matter of division for convenience; that the middle ages really did come to an end and modern times begin with the close of the thirteenth century. We are inclined to think this claim somewhat fanciful and strained, and to feel that the traditional placing of the division line between the middle ages and modern times well toward the close of the fifteenth century has much to justify and commend it.

However, this book is evidently intended to be used with a companion work to make a full year's study, and the division of periods therefore makes comparatively little difference. Certainly this can detract but little from an expression of unreserved praise and sincere commendation of the book.

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*Heredity and Social Progress.* By SIMON N. PATTEN, Ph. D. Pp. viii, 214. Price, \$1.25. New York: Macmillan Company, 1903.

With keen philosophic insight Professor Patten, in this his latest book, probes to the roots of biology and plants there the foundations of economics and the other social sciences. It is a bold deduction, wrought out with perfect logic, and shows one common principle active in every advance from the lowest unicellular organism to the highest social institution. To state this principle in the form of a title the work should have received the name, "a study in the significance of the *surplus*."

Five questions by way of a preface challenge attention. Two of these are of vital importance: "Does progress start from a deficit or from a surplus?" "Does education improve natural or acquired characters?" In the discussion of these questions Professor Patten has made profound additions to economic and social science. He calls attention to the fact that in the ultimate analysis growth precedes use in phylogeny, and thus a surplus in nutrition is the condition by which new structure arises and new species differentiate; that when

the variations consequent upon a surplus energy give the organism an advantage in its environment, the variation is retained, thus putting the organism one step forward toward a more complex or higher development. Nowhere has this principle been so strikingly stated as here.<sup>25</sup> "Animals do not develop teeth because they eat hard food. They eat hard food because they have teeth. They do not attain wings because they fly; they fly because they have wings. They do not develop nails because they scratch; they scratch because they have nails. Nor do they develop hair because they go into cold regions; they go north because they have hair."

These principles carefully worked out are shown to apply to society. Acquired characters are not directly inherited, that is do not become at once natural characters. Social institutions are secondary characters and must be drilled into the minds of children; "they are propagated by imitation, forethought, or some other conscious means." They produce surplus nutrition and energy, and hence permit a change in the habits or environment, and in the new environment characters which were acquired under the old régime may become natural.

In the chapter on "Emotion" the author makes a contribution to biology which is very striking and far-reaching, and goes a long way toward removing the gloom which the theory of natural selection brought into the camp of the economists.<sup>26</sup> "When deer are attacked by lions, if some were killed the elimination would create change through natural selection. But the emotion caused by the attack would act on the living and impel them to alter their habits and also to change their situation and perhaps their food as well. The whole herd would be affected by the emotion, and . . . a quick adjustment to new conditions would follow long before natural selection would have time to act." A fallacy of the older economists in the application of the theory of survival is shown.<sup>27</sup> "If the only effects of starvation, disease and destruction—the means through which natural selection acts—were on those killed, we might assume that the survivors were improved. But where disease or starvation kills one, it injures hundreds which live to propagate their kind." Emotion causes a shock, and recoil from the dangerous environment, and then "fresh growth restores all or even more than was lost." What we call character in men is the same as the natural character of the biologists, and arises from the energy created by a surplus. It modifies environment, while emotion modifies men. Deficits are guarded against by acquired characters. "A deficit does not develop new natural characters; it can become a cause of progress only by conscious means and through agencies which must be evoked anew in each generation. With it is handed down from father to son a tradition, a custom, a moral rule, or an imitation, but not an organic modification. It is a psychic and not a biologic inheritance, and represents the sum of the acquired characters that have proven of use to the species or the race."<sup>28</sup>

From this analysis it is plain that the business of education is with the

<sup>25</sup> Page 29.

<sup>26</sup> Page 42.

<sup>27</sup> Page 43.

<sup>28</sup> Pages 130, 131.

transmission of acquired characters, whose purpose is to counteract the evil influence of a deficit. The real effect of this education is to fix social activity in grooves of custom and rule; a surplus makes such restriction obsolete and gives rise to protests and revolutions against the existing social régime.

The theory of natural selection still applies to society, but elimination does not necessarily mean the destruction of life. Its realm of destruction is transferred to capital, that extension of self which acts as an envelope between man, the animal, and the exterior physical world. Contests now between men, as in war, are usually decided within the realm of wealth. "The poorer instruments are eliminated by the contest, but not the poorer men. So far as men are killed off, it is probably the best men on each side."<sup>29</sup>

So the great question is answered. Progress starts in a *surplus* and not in a deficit, as taught by current biologists and by the classical economists. This new point of view has very wide implications. "That morality begins in poverty and disappears in prosperity, and that salvation is for the poor alone, are preached with vigor in many ways."<sup>30</sup> But these teachings must be revised. "The vital point in all progress is the creation of a social surplus."<sup>31</sup> "Remove the surplus and there is no progress; restore it, and there is no elimination."

These are contributions to scientific economics of the highest order. To enunciate principles which are fundamental in a whole group of sciences is not given to many men, and we are made to see at every turn that the proper equipment for students in economics, sociology and history is a thorough grounding in the principles of biology. Mr. Benjamin Kidd in his "Social Evolution" recognizes this need as pressing, yet ignored. "Even in economics, despite recent advances, it does not yet seem to be recognized that a knowledge of the fundamental principles of biology and of the laws which have controlled the development of life up to human society, is any necessary part of the outfit with which to approach the study of this science. In history the divorce is even more complete. We have the historian dealing with the record of life in its highest forms and recognized as the interpreter of the rich and varied record of man's social phenomena in the past; yet, strange to say, feeling it scarcely necessary to take any interest in those sciences which in the truest sense lead up to his subject. It is hardly to be wondered at if he has so far scarcely succeeded in raising history, even in name, to the dignity of a science."

Professor Patten is a pioneer in this most sane and healthy advance and stands as a leader—one of the best constructive students in social science America has produced. In fairness we must judge him great by virtue of the solid contribution he gives us and not because of an absence of error. The trained biologist in reading this book will doubtless reject as gratuitous and indefensible much of the chapter on "Reduction" and all of the theory of the origin of nerves and the sex of the brain, but these parts are not

<sup>29</sup> Page 203.

<sup>30</sup> Page 193.

<sup>31</sup> Page 195.

relevant to the main discussion of the volume, and could be suppressed entirely without detracting from the power and merit of the real contribution.

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*Buddhist India.* By T. W. RHYS-DAVIDS, LL. D., Ph. D. Pp. 332. Price, \$1.50 net. New York: G. P. Putnam's Sons, 1903.

This book, by the eminent Pali scholar, Professor Rhys-Davids, is not so much a history, in the sense of a narrative of events, as a description of the social, economic and religious conditions of India at the time of the rise of Buddhism. The work reflects in every chapter the author's high scholarship and wide knowledge of the original sources from which he draws his facts. It is, therefore, of great value to the student of early institutions. Historical research has been so much confined to European peoples as to deserve Spencer's criticism that it affords too narrow a basis of induction for the construction of any general theory of social evolution. The sociologist, therefore, should especially welcome all such works which embody critical historical research into the early social condition of non-European peoples.

Professor Rhys-Davids points out at the beginning that ancient India was not, as Brahmin tradition would make it, monarchical in government, but was democratic. This is shown by the fact that even as late as the Buddha's time, in the seventh century B. C., a number of free republics survived alongside of more or less powerful monarchies. The earliest form of government in India, as elsewhere, seems to have been the primitive democracy of the clan, based upon the blood-bond. The myth of the antiquity of the kingship was a later invention of the priests.

As to the clans, only the vaguest information can be obtained. Though they still retained for the most part their democratic form of organization, electing their *rajas* and transacting their business in public assemblies, it is evident that already in Gotama's time they had expanded far beyond the dimensions in which such a primitive democracy could be successful. Thus the Sakiya clan, to which the Buddha belonged, is estimated to have included about a million persons at this period. Here it may be noted that ancient India was not the same geographically as the India of to-day. In early Buddhist literature no place south of 23° N. is mentioned, and other evidence also shows that the India of that time was bounded by the Himalayas, the Indus, the Vindhya range and the delta of the Ganges. This territory was then relatively sparsely populated, containing probably not more than twenty million people and only about a dozen cities of considerable size.

The people lived then, as now, mainly in villages. The whole social structure of Indian life was consequently based upon the village. And the typical Aryan village in India, with its communal property and labor, does not seem much different from the Aryan village in early Europe. The divergences from the Aryan type, and there are many, Professor Rhys-Davids explains largely through the influence of the non-Aryan elements in the population.

Social distinctions in this population were not as definite as they became